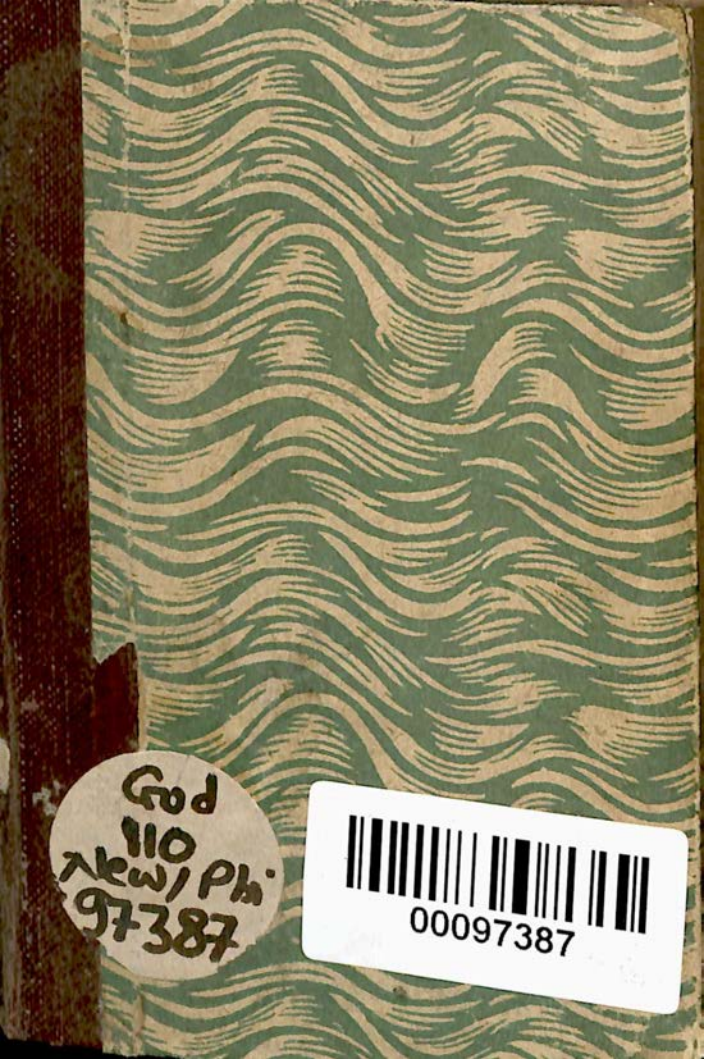

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BOMBAY BRANCH
OF THE
ROYAL ASIATIC SOCIETY.
TOWN HALL, BOMBAY.

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Duchess of Newcastle Philosophical Fan

A

Dedication to

FAME.

TO thee, great *Fame*, I dedicate this *Peece*.
Though I am no *Philosopher* of *Greece*;
Yet do not thou my *workes* of *Thoughts* despise,
Because they came not from the *Ancient*, *Wise*.

Nor do not think, great *Fa*[redacted]
that they had all
The ſtrange *Opinions*, wich we
Learning call.
For *Nature's* unconfin'd, and
gives about
Her ſeverall *Fancies*, without
leave, no doubt.
Shee's infinite, and can no *li-*
mits take,
But by her *Art*, as good a *Brain*
may make.
Although ſhee's not ſo boun-
tifull to me,
Yet pray accept of this *Epi-*
tome.

An Epiſtle *to* Time.

SWift, ever-moving *Time*, I write to thee,
To crave thy *pardon*, if ill ſpent thou be.
But I did chuſe this way, thinking it beſt:
For by my writing I do none moleſt.
I injure none, nor yet diſturb their way,
I ſlander none, nor any one betray.
If I do waſt thee in a *muſing thought*,
Yet I take paines, my *Braines* conſtantly wrought.
For in three weeks begun, and finiſht all
Theſe *Philoſophicall Fancies*, which I call
If thou thinkſt much, that I ſhould ſpend thee ſo,
To write of that, I can but gueſſe, not know;

Ile

Ile tell thee *Time*, thou mayſt
worſer ſpent,
In wanton waies, which ſome
Merriment.
Let me tell thee, this better plea-
ſeth me,
Then if I ſpent thee in fine *Pageantry*.

A Requeſt to Time.

Time, prethee be content, and
let me write;
Ile uſe thee better then the *Carpet Knight*,
Or *Amorous Ladies*, which doe
dance, and play,
Caſting their *Modeſty*, and *Fame* away.
I humbly caſt mine eyes downe to
the ground,
Or ſhut them cloſe, while I a *Fancy* found.
And in a *Melancholy poſture* ſit,
With *muſing Thoughts*, till I
Fancies get.

Besides, deare *Time*, *Nature* doth
not me give
Such ſtore of *Health*, to hope I old
ſhall live.
Then let me give my *Youth* the
moſt content,
Which is to write, and ſend it to
the *Print*.
If any like my *Fancies* when they'r
read,
My time's rewarded, though my
Body's dead.
If they do not, my *Soul*'e will lye at
reſt,
Becauſe my *Life* did think, what's
harmleſſe, beſt.

An

An Epiſtle *to my* BRAINE.

I Wonder, *Braine*, thou art ſo dull, when there
Was not a day, but *Wit* paſt, through the yeare.
For ſeven yeares 'tis, ſince I have married bin;
Which time, my *Braine* might be a *Magazine*,
To ſtore up wiſe diſcourſe, naturally ſent,
In fluent words, which free, and eaſie went.
If thou art not with *Wit* inrich'd thereby,
Then uſeleſſe is the *Art* of *Memory*.
But thou, poor *Braine*, hard frozen art with Cold,
Words *Sedles*, of *Wit*, will neither print, nor hold.

AN EPISTLE
To a troubled
FANCY.

Fancies in ſleep are Viſions,
Dreames we call,
Rais'd in the *Braine* to ſport
themſelves withall.
Sometimes they take delight to
fright the *Minde*,
Taking ſtrange *Shapes*, not like to
Natures kinde.
After the *Soule* they hunt, and run
about,
As from the *Body* they would
thruſt it out.
But if they are in humour kind,
and good,
Pleaſing *Shapes* before the *Minde*
they ſtood.

An Epiſtle *to* Contemplation.

I Contemplating by a *Fires* ſide,
In *Winter cold*, my *Thoughts* would hunting ride.
And after *Fancies* they do run a Race,
If loſe them not, they have a pleaſant Chaſe.
If they do catch the *Hare*, or kill the *Deere*,
They dreſſe them ſtrait in *Verſe*, and make good Cheere.

An Epiſtle *to my* Muſefull Thoughts.

THoughts, trouble not the *Soule* with falling out,
Siding in. *Factions*, with *Feare*, and *Doubt*.

ut with the *Muſes* dance in measur'd *feet*,
Taking out all the *Fancies* as you meet.
Some *Fancies* are like wilde, and *Toyiſh Girles*,
And ſome are ſober, grave; others are *Churles*.
Let thoſe that ſober, ſad, a *Pavin* meaſure,
Corantoes are the *lighter Fancies* pleaſure.
Let *Churliſh Fancies* dance with *crabbed Feet*,
In *Numbers* odd, not even, ſmooth, nor ſweet.

Another to the Thoughts.

MY *Thoughts* lye cloſe impriſon'd in the *Minde*,
Leſſe through *ſtrange Opinions* paſſage finde.

But when they finde a way, th[illegible]
run ſo faſt,
No Reaſon can perſwade to ſtay
their haſt.
Then they ſtrait ſeek a *Credit* for
to win,
Perſwading all they meet to fol-
low them:
And with their *Rhetoricke* hope
they to grow ſtrong,
Striving to get *beleife*, as they go
on.
If *Contradiction* chance to ſtop their
way,
They ſtrait flye out, and oft times
run away.
And ſeldome they do back return
again,
To rally, or to mu[illegible]n the *Brain*
But the weak *Braine* is forc'd mor[illegible]
Thoughts to raiſe,
Striving to get a *Victory* of *Praiſe*.

Reaſon, *and the* Thoughts.

THOUGHTS, run not in ſuch ſtrange phantaſtick waies,
Nor take ſuch paines to get a *Vulgar Praiſe*.
The *World* will ſcorne, and ſay, you are all *Fooles*,
Becauſe you are not taught in common *Schooles*.
The *World* will think you mad, becauſe you run
Not the ſame *Track*, that former times have done.
Turn fooliſh *Thoughts*, walke in a *Beaten Path*,
Or elſe the *World* ridiculouſly will laugh.

Reaſon.

Thoughts. *Reaſon* forbeare, our *Study* not moleſt,
For wee do goe thoſe waies that pleaſe us beſt.
Nature doth give us liberty to run,
Without a Check, more ſwift far then the *Sun*.
But if we jar, and ſometimes diſagree,
By thy Diſputes, we run unevenly.
But prethee *Reaſon* trouble us no more,
For if you prate, wee'l thruſt you out of doore.

TO

TO SIR

CHARLES CAVENDISH,

MY NOBLE BROTHER-IN-LAW.

SIR,

THough I forget to divulge your noble Favours to me, in any of my Works, were to murther GRATITUDE; which I will never

never be guilty of: And though I am your Slave, *being manacl'd with* Chaines *of* Obligation, *yet my* Chaines *feele ſofter then* Silke, *and my* Bondage *is pleaſanter then* Freedome; *becauſe I am bound to your ſelfe, who are a* Perſon *ſo full of* Generoſity, *as you delight in* Bounty, *and take pleaſure to relieve the* neceſſitated Condition *of your* Friends; *and what is freely given, is comfortably receiv'd, and a ſatisfaction to the minde. For, ſhould a* bountifull hand *be joyn'd to* Repining Thoughts, *it would be like a* Gilded Statue *made of rotten wood. But your minde is the* Mint *of* Virtues, *which makes*

them

them currant Coyne; *which I will never clip with a ſilent* Tongue, *nor change with an unthankfull* Heart; *but locke it up with the* Key *of* Admiration, *in the* Cheſt *of* Affection. *I ſhall not feare to be turn'd out of your* Favour, *though my* deſerts *make me not worthy to dwell therein; becauſe you are ſo conſtant to* Charity, *and ſo compaſſionate to* Miſery; *ſo adverſe to* Covetouſneſſe, *ſo arm'd againſt* Miſ-fortunes, *ſo valiant in* Friendſhip, *ſo victorious in* Naturall Affections, *as you are the* Conquerour *of all* Merit. *And may you ride in* Triumph *on* Fame *round the*

Vniverſe

Vniverſe, *untill the expiring thereof.*

Thus doth your humble Servant joy in your *Love*, proud of your *Favour*, Glorie in your *Fame*, and will die in your *Service*.

M. N.

TO THE READER

Noble Readers,

IF this *Worke* is not ſo well wrought, but that you may finde ſome falſe *Stitches*; I muſt let you underſtand it was huddl'd up in ſuch haſt, (out of a deſire to have it joyned to my *Booke* of *Poems*) as I took not ſo much time, as to conſider it throughly; For I writ it in leſſe then three weekes; and yet for all my haſt, it came a weeke too ſhort of the Preſſe. Beſides my deſire (to have thoſe Works Printed in *England*, which I wrote in *England*, before I leave *England*)

England) perſwaded me to ſend it to the Preſſe, without a further inlargement. But I imagine my Readers will ſay, that there is enough, unleſs it were better. I can only ſay, I wiſh it were ſo good, as to give ſatisfaction: howſoever I pleaſed my ſelfe in the Study of it.

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I ſpeak not here of *Deiatically Infinites*, but of *groſſe Infinit* ſuch, as *Philoſophers* call *Chao*.

OF MATTER AND MOTION.

THERE is no *first Matter*, nor *first Motion*; for *matter* and *motion* are *infinite*, and being *infinite*, muſt conſequently be *Eternall*; and though but *one matter*, yet there is no ſuch thing, as the *whole matter*, that is, as one ſhould ſay, *All*. And though there is but one *kinde* of *matter*, yet there are *infinite degrees* of *matter*, as *thinner* and *thicker*, *ſofter* and *harder*, *weightier* and *lighter*; and as there is but one *matter*, ſo there is but *one motion*, yet there are *infinite degrees of*

motion, as *swifter* and *slower*; and *infinite changes of motion*: And although there is but one *matter*, yet there are *infinite* of *parts* in that *matter*, and so *infinites* of *Figures*: if *infinite figures*, *infinite sizes*; if *infinite sizes*, *infinite degrees* of *bigness*, and *infinite degrees* of *smalness*, *infinite thickness*, *infinite thinness*, *infinite lightness*, *infinite weightiness*; if *infinite degrees* of *motion*, *infinite degrees* of *strengths*: if *infinite degrees* of *strengths*, *infinite degrees* of *power*, and *infinite degrees* of *knowledge*, and *infinite degrees* of *sense*.

Of the Forme, *and the* Minde.

I mean of Forme, dull Matter.

AS I sayd, there is but *one Matter*, thinner and thicker, which is the *Forme*, and the *Minde*, that is, *Matter moving*, or *Matter moved*; likewise there is but one *motion*, though slower or swifter moving several wayes; but the slower or weaker motions are no less *motion*, then the stronger or swifter. So *Matter* that is thinnest or thickest, softest or hardest, yet it is but *one Matter*; for if it were divided by *degrees*, untill it came to an *Atome*, that *Atome* would still be the same

ſame *Matter*, as well as the greateſt bulk. But we cannot ſay ſmalleſt, or biggeſt, thickeſt or thinneſt, ſofteſt or hardeſt in *Infinite*.

Eternall Matter.

THat *Matter* which was *ſolid*, and weighty from all *Eternity*, may be ſo eternally; and what was *ſpungie*, and light from all Eternity, may be ſo eternally; and what had innate motion from Eternity, may be ſo eternally; and what was dull without *innate motion* from Eternity, may be ſo eternally: for if the *degrees* could change, then there might be all thin, and no thicke, or all thicke, and no thin, all hard, no ſoft, and fluid, or all fluid, and no ſolidity. For though contracting and dilating may bring and joyne *parts* together, or ſeparate parts aſunder, yet thoſe *parts* ſhall not be any other wayes, then by Nature they were.

Of *Infinite matter.*

INfinite Matter cannot have exact *Forme*, or *Figure*, becauſe it hath no *Limits*: but being divided by *motion* into ſeverall parts, thoſe *Parts* may have perfect *Figures*, ſo long as thoſe *Figures* laſt; yet theſe *Parts* cannot be taken from the *Infinite Body*. And though parts may be divided in the *Body Infinite*, and joyned ſeverall wayes, yet *Infinite* can neither be added, nor diminiſhed; yet *diviſion* is as *infinite*, as the *Matter divided.*

No proportion in Nature.

IN *Nature* there is no ſuch thing, as *Number*, or *Quantity*; for *Number*, & *Quantity* have only reference to *diviſion*: neither is there any ſuch thing as *Time* in *Eternity*; for *Time* hath no reference but to the *Preſent*, if there be any ſuch thing as *Preſent*.

Of one Kinde of Matter.

ALthough there may be *infinite degrees of matter*, yet the *Nature*, and *kind of Matter* is *finite*: for *Infinite* of *severall kindes of Matter* would make a *Confusion*.

Of *Infinite knowledge*.

THere can be no *absolute Knowledge*, if *infinite degrees of Knowledge*; nor no *absolute power*, if there be *infinite degrees of strength*: nor *present*, if infinite degrees of *Motion*.

No Judge in Nature.

NO *Intreaty*, nor *Petition* can perswade *Nature*, nor any Bribes an corrupt, or alter the course of *Nature*. Justly there can be no complaints made against *Nature*, nor to *Nature*. *Nature* can give no redresse. There are no Appeales can be made, nor *Causes* determined, because *Nature* is *Infinite*, and *eternall*: for *Infinite* cannot be confined,

or prescribed, setled, or altered, rul'd, or dispos'd, because the *Effects* are as *infinite* as the *Causes*: and what is infinite, hath no *absolute power*: for what is *absolute*, is finite.

Finite cannot tel how *Infinite* doth flow,
Nor how *Infinite Matter* moveth to and fro.
For *Infinite* of *Knowledge* cannot gues
Of *Infinite* of *Matter*, more, or lesse:
Nor *Infinite* of *Causes* cannot finde
The *Infinite Effects* of every Kinde.

Of Perfection.

IN *Infinite* can no *Perfection* be,
For why? *Perfection* is in *Unity*?
In *Infinite* no *Union* can combine,
For that has neither *Number*, *Point*, nor *Line*;
Though *Infinite* can have no *Figure*,
Yet not lye all confus'd in Heaps together.

Some think there was a *Chaos*, a confused Heap.

Of Inequalities.

IF *Infinites* have *Infinite* degrees,
And none a like to make *Equalities*.

As

As if a *Haire* be cut with curious Arts,
Innumerable, but *Unequall parts*,
And that not any part alike ſhall be,
How ſhall we joyn, to make them well agree?
If every *one* is like it ſelfe alone,
Three cannot be, unleſſe three equal *Ones*.

If *one*, and *one* make *two*; and *two*, and *two* make *foure*, yet there muſt be *two equall ones* to make *two*, and *two equall two's* to make *foure*. And as *two* and *one* make *three*, yet there muſt be *two equall ones* joyned to a *ſingle one*, to make *three*, or *three equall ſingle ones* to joyn in *three*.

The like is in *Weight*, and *Meaſure*, in *Motion* and *Strength*.

Of Unities.

IN *Infinite* if *Infinite degrees*,
Then thoſe *Degrees* may meet in *Unities*.
And if *one man* ſhould have the ſtrength of *foure*,
Then *foure* to equal him will be no more.
As if *one Line* ſhould be in *four parts* cut,
Shall *equall* the *ſame Line* together put;

So *two* and *one*, though odd, is *three*;
Yet *three* and *three* ſhall equall be.
Like thoſe that equall ſpaces *backwards* go,
To thoſe that's *forward*, equalls them we know:
Like Buckets in a Well, if empty be,
As one deſcends, the other aſcends, we ſee
So *Motions*, though they'r croſſe, may well agree,
As oft in Muſick make a Harmony.

There is no Vacuity.

IN Nature if *Degrees* may *equall* be,
All may be full, and no *Vacuity*.
As Boxes ſmall, & ſmaller may containe,
So bigger, and bigger muſt there be again.
Infinite may run contracting, & dilating,
Still, ſtill, by degrees without a ſeparating.

Of Thin, *and* Thick Matter.

THus may *thin Matter* into *Solid* run,
And by its motion, make *thick Matter turne*,
[illegible] and faſhions, as it will,
Although,

Although *dull Matter* of it ſelfe lye ſtill:
Tis not, that *Solid Matter* moves in *Thin*,
For that is *dull*, but *thin* which moves therein:
Like Marrow in the Bones, or Bloud in Veines.
Or thinner Matter which the Bloud containes.
Like heat in Fire, the effect is ſtrait to burne,
So *Matter thin* makes *ſolid Matter* run.

Of Vacuum.

IF *Infinite Inequallity* doth run,
Then muſt there be in *Infinite Vacuum*.
For what's *unequall*, cannot joyned be
So cloſe, but there will be *Vacuity*.

The Readers may take either Opinion.

The Unity *of* Nature.

NAture tends to *Unity*, being but of a kinde of Matter: but the *degrees* of this Matter being thinner, and thicker, ſofter, and harder, weightier, and lighter, makes it, as it were, of different kinde, when tis but *different degrees*: Like ſeveral *extractions*, as it were out of *one* and the

the ſame thing; and when it comes to ſuch an *Extract*, it turnes to *Spirits*, that is, to have an *Inmate motion*.

Of Diviſion.

THe ſeverall *Degrees of Matter* cauſe *Diviſion* by *different Motion*, making ſeverall *Figures*, erecting, and diſſolving them, according as their *Matter* moves, This makes *Motion*, and *Figure* alwayes to be in *Warr*, but not the *Matter*; for it is the ſeverall *effects* that diſagree, but not the *Cauſes*: for the *Eternall Matter* is allwayes in *Peace*, as being not ſubject to *Change*; but *Motion*, and *Figure*, being ſubject to *Change*, ſtrive for *Superiority*: which can never be, becauſe ſubject to *Change*.

Severall Motions, and ſeverall Figures.

The Order *of* Nature.

THe Reaſon, that there is not a *Confuſion* in *Nature*, but an orderly Courſe therein, is, the *Eternall Matter* is allwayes *One*, and the *ſame*: for though there are *Infinite degrees*, yet the *Nature* of that *Matter* never alters. But all

Variety

Variety is made according to the *severall Degrees*, & the severall *Degrees* do palliate, and in some sense make an *Equality* in *Infinite*; so as it is not the *severall degrees* of *Matter*, that strive against each other, but *severall Motions* drive them against one another.

War, *and no absolute* Power.

THe Reason, that all things make War upon one another, is, the *severall* (†) *Degrees* of *Matter*, the contradiction of *Motion*, and the *Degrees*, and the *Advantage* of the *shapes* of (†) *Figures* alwayes striving.

(†) Not the *Matter*, but the *Degrees*

(†) Not the Bignesse of Figures, but the manner of shapes: which makes some shapes to have the Advantage over others much bigger, as a Mouse will kill an Elephant.

Of Power.

THere is no *absolute* Power, because *Power* is *Infinite*, and the *Infiniteness* hinders the *absoluteness*: for if there were an *absolute power*, there would be no dissolute: but because there is no *absolute*

lute power, there would be no diſpute; but becauſe there is no *abſolute power* therefore there are Diſputes, and will be eternally: for the ſeverall *Degrees* of *Matter*, *Motion*, and *Figure* ſtrive for Superiority, making *Faction* by (†) *Sympathy*, and *Fraction*, by (†) Antipathy.

(†) Which is in Likeneſſe.

(†) Unlikeneſſe.

Similizing the Spirits, or Innate Matter.

THe *Spirits*, or *Eſſences* in *Nature* are like Quick-ſilver: for ſay it be *fluid*, it will part into little *Spharicall Bodyes*, running about, though it be here ſo ſmall a Quantity: and though they are *Spharicall*, yet thoſe *Figures* they make by ſeverall, and ſubtle motion, may differ variouſly, and Infinitely.

This *Innate Matter* is a kind of *God*, or *Gods* to the *dull part of Matter*, having power to forme it, as it pleaſe: and why may not *every degree* of *Innate Matter* be, as ſeverall *Gods*, and ſo a *ſtronger Motion* be a God to the *weaker*, and ſo have an *Infinite*, and *Eternall Government*? As we will compare *Motions* to *Officers*, or *Magiſtrates*. The [illegible]

ſtable rules the *Pariſh*, the *Mayor* the *onſtable*, the *King* the *Mayor*, and ſome *higher power* the *King*: thus *Infinite pow-rs* rule *Eternity*. Or againe thus, the *Conſtable* rules the *Hundred*, the *Mayor* rules the *City*, the *King* the *Kingdome*, and *Cæſar* the *World*.

Thus may *dull Matter* over others rule,
According as 'tis † ſhap'd by *Motions Tool*.
So *Innate Matter* Governs by degree,
According as the *ſtronger Motions* be.

One *Shape* hath power over another; one *Minde* knowes more then another.

of Operation.

ALL things in the World have an *Operative power*; which *Operation* is made by *Sympatheticall Motions*, and *Antipatheticall Motions*, in ſeverall *Figures*. For the *aſſiſting Operation* is cauſed by *One*, the *deſtructive Operation* by *another*; like Poyſon, and Cordialls, the one Kills, the other cures: but *Operations* are as Infinite, as *Motions*.

Naturall

Naturall, or Sensitive War.

ALl *Naturall War* is caused either by a *Sympatheticall Motion*, or an *Antipatheticall Motion*. For *Naturall War*, and *Peace* proceed from Selfe-preservation, which belongs only to the *Figure*; for *nothing* is annihilated in *Nature*, but the particular *Prints*, or *severall shapes* that *Motion* makes of *Matter*; which *Motion* in every *Figure* strives to maintaine what they have created: for when some *Figures* destroy others, it is for the maintenance or security of themselves: and when the Destruction is, for Food, it is *Sympatheticall Motion*, which makes a particular Appetite, of nourishment from some *Creatures* to others; but an *Antipatheticall Motion*, that makes the *Destruction*.

Of Annihilation.

THere can be no *Annihilation* in *Nature*; not particular *Motions*, and *Figures*, because the *Matter*, remains what

hat was the *Cauſe* of thoſe *Motions* and *Figures*. As for *particular Figures*, although every *part* is ſeparated that made ſuch a *Figure*, yet it is not *Annihilated*; becauſe *Thoſe parts remaine* that *made it*. So as it is not impoſſible but the ſame particular Figures may be *erected* by the ſame *Motions*, that joynd *thoſe parts*, and in the *Matter* may repeat the ſame *Motion eternally ſo by ſucceſſion*: and the ſame *Matter* in a *Figure* may be *Erected*, and diſperſed eternally. Thus the *Diſperſing* of the *Matter* into particular Figures by an *Alteration of Motion*, we call *Death*; and the joyning of Parts to create a *Figure*, we call *Life*. *Death* is a *Separation*, *Life* is a *Contraction*.

Either by Growth, or Senſe, or Reaſon.

of LIFE.

Life is the *Extract*, or *Spirit* of *Common Matter*: (†) This *Extract* is Agile, being alwayes in motion; for the Thinneſſe of this *Matter* cauſes the ſubtelty of the Quality, or property which Quality, or property is to work upon all *dull Matter*.

For when Matter comes to ſuch a degree it quickens.

This *Eſſence*, or *Life*, which are Spirits of Senſe, move of themſelves: for the dull part of Matter moves not, but as it is moved thereby.

Their Common Motions are foure.
- Atractive.
- Retentive.
- Digeſtive.
- Expulſive.

That it begins to move, & Motion is Life.

Atractive is that which we call *Growth*, or *Youth*. *Retentive*, is that we call *Strength*. *Digeſtive* is that we call *Health*, that is an equall diſtribution of Parts to Parts, and agreeing of thoſe Spirits. *Expulſive* is that which we call *Death*, or *Decay*.

The *Attractive Spirits* gather, and draw the Materialls together.

The *Digeſtive Spirits* do cut and carve out every thing.

The *Retentive* do fit, and lay them in their proper places.

The *Expulſive* do pull down, and ſcatter them about.

Thoſe *Spirits* moſt commonly move according to the matter they worke on. For in ſpungy and in Porous *light matter*, their *motion* is quick; in ſolid, and weighty, their *motion* is ſlower. For the ſolid parts are not onely dull, and immoveable in themſelves, but they hinder and * obſtruct thoſe Spirits of ſenſe, and though they cut and peirce through all, yet it is with more labour, and ſlower motion; for their motions change according to the quantity and quality of that Matter they meet with; for that which is Porous and Spungy, the Figures that they forme that *matter* in, are ſooner made, and ſuddenlier deſtroyed, then that which is more combuſtible. This is the reaſon *Mineralls* laſt longer then *Vegetables* and *Animals*, becauſe that *Matter* is both tougher and harder to worke on, then *Vegetables* and *Animals* are.

* *I meane when I ſay Obſtruct, that it either turnes their motion another way, or makes them move ſlower.*

Theſe *ſenſitive ſpirits* we may ſimilize to ſeveral Workmen, being alwayes buſily imployed, removing, lifting, carrying, driving, drawing, digging, and the like. And although theſe *Spirits* are of ſubtiler thinner then *dull matter*, yet they are ſtronger by reaſon of their ſubtlety,

tlety, and *motion*, which motion gives them power: for they are of an acute quality, being the *Vitrioll*, as it were, of *Nature*, cut and divide all that oppoſeth their way.

Now theſe *Spirits* although they be *infinite*, yet we cannot thinke them ſo groſſe an infinite, as *combuſtible matter*, yet thoſe thinner *infinites* may cut, and carve the thicker *infinites* all into ſeverall *Figures:* like as *Aqua-fortis* will eate into the hardeſt Iron, and divide it into ſmall parts.

As I have ſayd before, the *Spirits of life* worke according as the *Matter* is, for every thing is ſhap'd according to the ſolidity of the *matter*; like as a *man* which builds a Houſe, makes the beames of the Houſe of ſuch wood, which is tough, and ſtrong, becauſe he knows otherwiſe it will breake, by reaſon of the great weight they are to bear; but to make Laths he takes his Wood and cuts it thin, that the Nayls may eaſier paſſ[illegible] ſo joyning and fitting ſeverall proper uſes to build his houſe. *Cooke* when he's to raiſe a Pye, [illegible] ſtiffe Dough; for otherwiſe it will [illegible] one[illegible]

onely fall before it be finiſhed, but it cannot be raiſed, and to make the Lids to cover his Pye, hee muſt uſe a ſofter Paſte, otherwiſe it will not rowle thinn; thus a ſtiffe Paſte is not fit for a Lid, nor a thinner Paſte for to raiſe a Pye; it may make a Cake, or ſo. So the *Spirits* of *life* muſt make *Figures*, as the *matter* is fit, and proper thereto, for the *figure* of *man* or the like; the *Spirits* of life take the ſolid and hard *matter* for the * *Bones*: The *Glutinous Matter* for the Sinews, Nerves, Muſcles, and the like; and the *Oyly matter* for Fleſh, Fat, Marrow, So the *fluid* for Blood, and ſuch like *matter*. And the *Spirits* themſelves do give this *dull matter*, *motion*, not onely in the building of the *Figure*; but to make the *Figure* move when it is built.

* *I do not ſay that Bones are the ſolid'ſt matter in Nature.*

Now the *ſpirits* of *life*, or *lively ſpirits* do not onely move dull and immoving *matter*, but makes that *matter* to move, and worke upon others; for ſome kinde of *Figure* ſhall make † another to reſemble it ſelfe, though not juſt be as it ſelfe is made, but as the ſhadow like the ſubſtance; for it workes as a *Hand* that is guided by another, and not of its

† *As the Figure of Man.*

owne ſtrength: that is the reaſon, *Arts* have not ſo much perfection as *Nature*. The *Copy* is not ſo lively as the *Originall*; for the *ſpirits* of *life* move, and work of their own ſtrength, and the dull *matter* by the ſtrength of the *Spirits*.

Of CHANGE.

THe *Change* of *motion* in ſeverall *Figures* makes all *change* and difference in the World, and their ſeverall properties and effects thereto. And that which we call *Death*, or *corruption*, is not * an abſence of *life*, but an *expulſive motion* which doth *annihilate* thoſe *figures*, that erecting *motion* hath made. So *death* is an *annihilation* of the *Print*, not of the *Mould* of *figures*; for the *Moulds* of thoſe *figures* of Mankinde, Beaſt, or Plant, of all kinds whatſoever, ſhall never be *annihilated* ſo long as *motion* and *matter* laſt, which may alwayes be; for the *mould* of all *Figures* is in the power of *motion*, and the ſubſtance of *matter*.

* *All Motion is Life.*

of Youth, or Growth.

THus *Spirits* of *ſenſe* work according to the ſubſtance of the *matter*: for if the *matter* be porous and light, they form thoſe *Figures* quicker, and diſſolve them ſuddenly: But if their *matter* be ſolid and hard, they worke ſlower, which makes ſome *figures* longer ere they come to *perfection*, and not ſo eaſily undone. And if their ſtrength be too weake for the *matter* they worke upon, as wanting helpe, then the *Figure* is imperfect, and miſhapen, as we ſay. This is the reaſon *Animals* & *Vegetables*, which are young, have not ſo great ſtrength as when they are full growne; becauſe there are fewer *ſpirits*, and the *materialls* are looſe and unſetled, not knockt cloſe: But by degrees more *ſpirits* gather together, which helpe to forward their worke, bring in *materialls* by *Food*, ſetling them by *nourſhment*, carryſng out by *Evacuations* that *matter* that is unuſefull, and that Rubbiſh and Chips, as I may ſay, which would hinder their *motion*. If they bring in unuſefull *matter*, their *figure* increaſes

not, as we ſay, thrives not. And if they carry out the principall *materials*, the *figure* decayes, and falls downe. But thoſe parts of *matter* which are not *ſpirits*, do not carry that part of *matter* which is *ſpirit*, but the *ſpirits* carry the dull *matter*. Thus the *ſpirits*, the *innated matter*, move in dull *matter*, and dull *matter* moveth by the *ſpirits*; and if the *matter* be fine, and not groſſe, which they build withall, and their *motion* be regular, then the *Figure* is beautifull and well proportioned.

Of Increaſing.

THe reaſon that the *corruption* of one *Figure* is the cauſe of making of *another* of the ſame *kinde*, is, not onely, that it is of ſuch a *tempered matter* that can onely make ſuch a kinde of *figure*; but that the *ſpirits* make *figures* according to their ſtrength: So that the *ſpirits* that are in the *Seed*, when they have undone the *figure* they are in, by a generall expulſion, which we call *corruption*, they begin to create againe another *figure* of the ſame kinde, if no greater power hinder.

I mean the Figure of dul matter

der it. For the *Matter* that is proper to make ſuch like *Figures*, is fitted, or temper'd to their ſtrengths. So as the *Temper* of the *Matter*, and the *ſtrength* of the *Spirits*, are the *Erectors* of thoſe *Figures* eternally. And the reaſon, that from one *Seed*, leſſe, or more Numbers are increaſed and rais'd, is, that though *few* begin the work, *more* will come to their help; And as their *Numbers* are increaſed, their *Figures* are more, or leſſe, weaker, or ſtronger.

Of Decay.

WHen *Spirits* of *Life* have created a *Figure*, and brought it to perfection; if they did not pull it down again, they would be idle, having no work to do; and Idleneſſe is againſt the *Nature* of *Life*, being a perpetuall *Motion*. For as ſoon as a *Figure* is perfected, the *Spirits* generally move to an *Expulſive Motion*. This is the reaſon, that *Age* hath not the ſtrength as *Full-growth*; But like an old houſe falling down by degrees, ſhed their Haires, or Leaves, inſtead of Tiles, the Windowes broke

As a pleaſifull Crop, or a great Brood.

downe, and ſtopped with Rubbiſh.

So *Eyes* in *Animals* grow hollow and dimme. And when the Foundation of a houſe is looſe, every little wind ſhakes it. So when the *Nerves* being ſlack, and the *Muſcles* untyed, and the *Joynts* unhing'd, the whole *Body* is weak, and tottering, which we call *Palſies*: which *Palſies*, as the wind ſhakes.

The *Blood*, as the *Springe* dries up; *Rheumes* as *Raine* fals down, and *Vapours*, as *Duſt*, flye up.

Of Dead, *and* Death.

DEad is, where there is a *Generall Alteration* of ſuch *Motion*, as is proper to ſuch *Figures*. But *Death* is an *Annihilation* of that *Print*, or *Figure*, by an *Expulſive Motion*: And as that *Figure* diſſolves, the *Spirits* diſperſe about, carrying their ſeverall burthens to the making of other *Figures*. Like as a houſe that is ruin'd by *Time*, or ſpoyl'd by accident; the ſeverall *Materials* are imployed to other uſes; ſometimes to the building of an houſe again. But a houſe is longer a building then a pulling down,

by

by reaſon of the cutting, carving, laying, carrying, placing, and fitting every part to make them joyn together; ſo all the works of *Nature* are ſooner diſſolv'd then created.

Of Locall Shapes.

SOme *Shapes* have power over others, but tis not alwaies in the ſize, or bulck of the *Figure*, but in the manner of their *Formes* that gives advantage, or diſadvantage. A little Mouſe will run through the Snowt of a great Elephant: A little Flye will ſting a great *Figure* to death; A Worm will wind through a thick Body; The Lions force lies in his Clawes, The Horſes in his Hooſe, The Dogs in his Teeth, The Bulls in his Hornes, and Mans in his Armes, and Hands; Birdes in their Bills, and Talons: And the manner of their *Shapes* gives them ſeverall properties or faculties. As the *Shape* of a Bird cauſes them to *flye*, a Worm to *creep*, the *Shape* of a Beaſt to *run*, the *Shape* of Fiſh to *ſwim*; yet ſome flye ſwifter, and higher then others, as their Wings are made: So ſome run nimbler then

then others, according as their Limbs are made; and ſome ſwim glider then others, according as their Fins are made. But *Man* ſurpaſſes the *ſhape* of all other *Creatures*; becauſe he hath a part, as it were, of every *ſhape*. But the ſame *Motion*, and the ſame *Matter*, without the *ſhape*, could not give ſuch *Externall Properties*; ſince all *Internall Properties* are wrought out of *dull Matter*. So as it is their *ſhapes*, joyned with ſuch *Motions* proper thereunto, that give ſtrength, & Agileneſſe. But the *Internall Qualities* may be alike in every *Figure*; becauſe *Rationall Spirits* worke not upon *dull Matter*, but *Figures* themſelves.

The Viſible Motion *in* Animals, Vegetables, *and* Minerals.

THE *Externall Motions* of *Animals* are, running, turning, winding, tumbling, leaping, jumping, ſhoving, throwing, darting, climbing, creeping, drawing, heaving, lifting, carrying, holding, or ſtaying, piercing, digging flying, ſwimming, diving. The *Internall Motion*

Motion, is, contriving, directing, examining, comparing, or judging, contemplating, or reaſoning, approving, or diſapproving, reſolving. From whence ariſe all the *Paſſions*, and ſeverall *Diſpoſitions*. Theſe, and the like, are the *viſible*, *Internall Motions* in *Animals*.

The *Internall Motions* of *Vegetables*, and *Minerals*, are in operation; As, contracting, dilating; which is *Attractive*, *Retentive*, *Digeſtive*, *Expulſive*. The *Vegetables External Motion*, is, increaſing, decreaſing, that is enlarging, or laſting; although there may be *Matter* not moving, yet there is no *Matter*, which is not moved.

Of the Working *of ſeverall* Motions *of* Nature.

Motions do work according as they finde
Matter that's fit, and proper for each kinde.
Senſitive Spirits work not all one way,
But as the *Matter* is, they cut, carve, lay.

Joyning

Joyning together *Matter, ſolid Light,*
And build, & form ſome *Figures* ſtreight upright;
Or make them bending, and ſo jutting out:
And *ſome* are large, and ſtrong, and big about.
And *ſome* are thick, and hard, and cloſe unite;
Others are flat, and low, and looſe, and light.
But when they meet with *Matter,* fine, and thin,
Then they do weave, as *Spiders* when they ſpin:
All that is woven is ſoft, ſmooth, thin things,
As flowry *Vegetables,* & *Animall Skins.*
Obſerve the *Graine* of every thing, youle ſee,
Like inter-woven *Threads* lye evenly.
And like to *Diaper,* & *Damask* wrought,
In ſeverall workes, that for our Table's bought.
Or like to Carpets which the *Perſian* made,
Or Sattin ſmooth, which is the *Florence* Trade.

Some

Some *Matter* they ingrave, like Ring, and Seale,
Which is the Stamp of *Natures* Common-weale.
Tis *Natures* Armes, where she doth print
On all her Works, as *Coyne* that's in the *Mint*.
Some severall sorts they joyn together glu'd.
As *Matter solid*, with some that's *fluid*.
Like to the Earthly ball, where some are mixt
Of severall sorts, although not fixt.
For though the *Figure* of the Earth may last
Longer then others; yet at last may waste.
And so the *Sun*, and *Moon*, and *Planets* all,
Like other *Figures*, at the last may fall.
The *Matter's* still the same, but *Motion* may
Alter it into *Figures* every way:
Yet keepe the property, to make such kind
Of *Figures* fit, which *Motion* out can find.

Thus

Thus may the *Figures* change, if *Motion*
hurles
That *Matter* of her waies, for other
Worlds.

Of the Minde.

These degrees are visible to us.

THere is a degree of ſtronger *Spirits* then the *Senſitive Spirits*, as it were the *Eſſence* of *Spirits*; as the *Spirit* of *Spirits*: This is the *Minde*, or *Soule of Animalls*. For as the *Senſitive Spirits* are a weak *knowledge*, ſo this is a ſtronger *Knowledge*. As to ſimilize them, I may ſay, there is as much difference betwixt them, as *Aqua Fortis*, to ordinary *Vitrioll*. Theſe *Rationall Spirits*, as I may call them, worke not upon *dull Matter*, as the *Senſitive Spirits* do; but only move in meaſure, and number, which make *Figures*; which *Figures* are *Thoughts*, as *Memory*, *Underſtanding*, *Imaginations*, or *Fancy*, and *Remembrance*, and *will*.

Thus theſe *Spirits* moving in meaſure, caſting, and placing themſelves into *Figures* make a *Conſort*, and *Harmony* by Numbers.

Where the greater Quantity, or Num-
bers.

bers, are together of thoſe *rationall Spirits*, the more variety of *Figure* is made by their ſeverall *Motion*, they dance ſeverall dances according to their Company.

Dancing is a meaſur'd Motion.

Of their ſeverall Dances, *or* Figures.

WHat *Object* ſoever is preſented unto them by the *ſenſes*, they ſtraite dance themſelves into that *Figure*; this is *Memory*. And when they dance the ſame *figure* without the helpe of the *outward object*, this is *Remembrance* When they dance *figures* of their owne invention, (as I may ſay) then that is *Imagination* or *Fancie*. *Underſtanding* is, when they dance perfectly (as I may ſay) not to miſſe the leaſt part of thoſe *Figures* that are brought through the ſenſes. *Will* is to choooſe a dance, that is to move as they pleaſe, and not as they are perſwaded by the *ſenſitive ſpirits*. But when their *motion* and *meaſures* be not regular, or their *quantity* or *numbers* ſufficient to make the *figures* perfect, then is the *minde* weak and infirme, (as I may ſay) they dance

dance out of time and meaſure. But where the greateſt *number* of theſe, or *quantity* of theſe *Eſſences* are met, and joyn'd in the moſt regular *motion*, there is the cleareſt *Underſtanding*, the deepeſt *Judgement*, the perfecteſt *Knowledge*, the fineſt *Fancies*, the more *Imagination*, the ſtronger *Memory*, the obſtinateſt *will*.

But ſometimes their *motions* may be *regular*; but ſociety is ſo ſmall, ſo as they cannot change into ſo many ſeverall *figures*: then we ſay he hath a weak *minde*, or a poor *ſoule*. But be their *quantity* or *numbers* few or great, yet if they move confuſedly, and out of order, wee ſay the *minde* is diſtracted. And the reaſon the *minde*, or *ſoule* is improveable, or decayable, is, that the *quantity* or *numbers* are *increaſeable*, or *decreaſeable*, and their *motions* regular, and irregular.

A *Feaver* in the Body is the ſame *motion* amongſt the *ſenſitive ſpirits*, as *madneſſe* is in the *minde* amongſt the *rationall Spirits*. So likewiſe *Paine* in the *Body* is like thoſe *Motions*, that make *Griefe* in the *Minde*. So *Pleaſure* in the *Body* is the like *Motions*, as make *Delight*, and *Joy* in the *Minde*, All *Convulſive Motion*

in the *Body*, are like the *Motions* that cause *Feare* in the *Minde*. All *Expulsive motions* amongst the *Rational Spirits*, are a dispersing their *Society*; As *Expulsity* in the *Body*, is the dispersing of *dull Matter* by the *Sensitive Spirits*.

All *Drugs* have an *Opposite Motion* to the *Matter* they work on, working by an *Expulsive Motion*; and if they move strongly, having great quantity of *Spirits* gathered together in a little *dul Matter*, they do not only cast out *superfluous matter*, but pul down the very *Materials* of a *Figure*. But al *Cordials* have a *Sympatheticall Motion* to the *Matter* they meet, giving strength by their help to those *Spirits* they finde tired: (as one may say) that it is to be over-power'd by *opposite Motions* in *dull Matter*.

The Sympathy, *and* Antipathy *of* Spirits.

PLeasure, and *Delight*, *Discontent*, and *Sorrow*, which is *Love*, and *Hate*, is like *Light*, and *Darkness*; the one is quick, equall, and free *Motion*; the o-

ther is a slow, irregular, and obstructed *Motion*. When there is the like *Motion* of *Rationall Spirits* in *oppoſite Figures*, then there is a like *Underſtanding*, and *Diſpoſition*. Just as when there is the like *Motion* in the *Senſitive Spirits*, then there is the like *Conſtitution* of *Body*. So when there is the like quantity laid in the ſame *Symmetry*, then the *Figures* agree in the ſame Proportions, and Lineaments of *Figures*.

The reaſon, that the *Rationall Spirits* in one *Figure*, are delighted with the outward *Forme* of another *Figure*, is, that the *Motions* of thoſe *ſenſitive Spirits* which move in that *Figure* agree with the *Motion* of the *rationall Spirits* in the other. This is *Love* of *Beauty*; And when the *ſenſitive Motions* alter in the *Figure* of the *Body*, and the *Beauty* decaies, then the *Motion* of the *rationall Spirits* alter, and the *love*, or *goodliking* ceaſes. If the *Motion* of the *rationall Spirits* are croſſe to the *Motion* of the *ſenſitive Spirits*, in oppoſite *Figures*, then it is *diſlike*. So if the *Motion* be juſt croſſe, and contrary, of the *rationall Spirits* in *oppoſite Figures* it is *Hate*; but if they agree, it is *Love*.

But theſe *Sympathies*, which are made only by a *likeneſſe* of *Motions* without an *Intermixture*, laſt not longe; becauſe thoſe *Spirits* are at a diſtance, changing their *Motion* without the knowledge, or conſent of either ſide. But the way that the *Rationall Spirits* intermix, is, through the Organs of the *Body*, eſpecially the *Eyes*, and *Eares*, which are the common doors, which let the *Spirits* out, and in. For the *Vocall*, and *Verball Motion* from the mouth, carry the *ſpirits* through the *Eares* down to the *Heart*, where *Love*, and *Hate* is lodged. And the *Spirits* from the *Eyes* iſſue out in Beames, and Raies; as from the *Sun*, which heat, or ſcorch † the *Heart*, which either raiſe a fruitful crop of *Love*, making the ground fertile, or dries it ſo much, as makes it inſipid, that nothing of *good* will grow there, unleſſe ſtinking *Weeds* of *Hate*: But if the ground be fertile, although every Crop is not ſo rich, as ſome, yet it never growes barren, unleſſe they take out the ſtrength with too much *kindneſs*; As the old Proverb, they kill with too much *kindneſſe*; which Murther is ſeldome committed. But the *rationall ſpi-*

† *Scorching is, when the Motion is too quick.*

† That is, when there come ſo many Spirits, as they diſagree, preſſing upon one another.

rits † are apt to take Surfet, as well as *ſenſitive ſpirits*, which makes *Love*, and *Good-will*, ſo often to be ill rewarded, neglected, and diſdain'd.

The Sympathy of Senſitive, and Rationall Spirits in one Figure.

THere is a ſtronge *Sympathy*, and agreement, or *Affection* (as I may ſay) betwixt the *rationall ſpirits*, and the *ſenſitive ſpirits* joyned in one *Figura*: Like Fellow-labourers that aſſiſt one another, to help to finiſh their work. For when they diſagree, as the *rationall ſpirits* will move one way ſometimes, and the *ſenſitive ſpirits* another; that is, when *Reaſon* ſtrives to abate the *Appetite* of the *Senſes*; yet it is by a loving direction, rather to admoniſh them by a gentle *contrary Motion* for them to imitate, and follow in the like *Motions*; yet it is, as they alwayes agree at laſt; Like the Father, and the Son. For though the Father rules by command, and the Son obeies through obedience

yet

ſet the Father out of love to his Son, as willing to pleaſe him, ſubmits to his delight, although † it is againſt his liking. So the *rationall ſpirits* oftimes agree with the *Motions* of the *ſenſitive ſpirits*, although they would rather move another way.

(†) *Thoſe Degrees that are neereſt, have the greateſt Sympathy.*

The Sympathy *of the* Rationall *and* Senſitive Spirits, *to the* Figure *they make, and inhabit.*

ALL the *Externall Motion* in a *Figure*, is, by the *ſenſitive ſpirits*; and all the *Internall*, by the *Rationall ſpirits*: and when the *Rationall*, and *Senſitive Spirits*, diſagree in *oppoſite Figures*, by contrary *Motion*, they oft war upon one another; which to defend, the *ſenſitive Spirits* and *Rationall Spirits*, uſe all their force and power in either *Figure*; to defend, or to aſſault, to ſuccour, or to deſtroy, through an averſion made by contrary *Motions* in each other.

Now the *rationall ſpirits* do not only chooſe the *Materialls* for their defence,

or assault, but do direct the *sensitive Spirits* in the management thereof; and according to the strength of the *Spirits* of either side, the victory is gain'd, or lost. If the *Body* be weak, there is lesse *sensitive Spirit*, if the direction be not advantageous, there is lesse *rationall Spirit*. But many times the Alacrity of the *rationall* and *sensitive Spirits*, made by moving in a *regular Motion*, overcomes the greater *numbers*, being in a disorder'd *Motion*. Thus what is lost by *Scarcity*, is regain'd by *Conformity* and *Unity*.

Of Pleasure, *and* Paine.

ALL *Evacuations* have an *Expulsive Motion*; If the *Expulsive Motion* is *regular*, tis *Pleasure*, if *irregular*, tis *Paine*. Indeed, all *Irregular*, and *crosse Motion*, is *Paine*; all *Regular Motion* is *Pleasure*, and *Delight*, being a *Harmony* of *Motion*, or a discord of *Motion*.

Of the Minde.

IMagine the *rationall Essence*, or *Spirits*, like little *spherical Bodies* of *Quick-silver*,

Quick-ſilver ſeveral ways† placing themſelves in ſeveral *Figures*, ſometimes moving in meaſure, and in order, and ſometimes out of order: this Quick-ſilver to be the *Minde*, and their ſeverall poſtures made by *Motion*, the *Paſſions*, and *Affections*; or all that is moving in a *Minde*, to expreſſe thoſe ſeverall *motions*, is onely to be done by *gueſſe*, not by *knowledge*, as ſome few I will gueſſe at. *Love* is, when they move in equall number, and even meaſure. *Hate* is an oppoſite motion: *Feare* is, when thoſe ſmall Bodies tumble on a Heap together without order. *Anger* is, when they move without meaſure, and in no uniforme Figure. *Inconſtancy* is, when they move ſwiftly ſeverall wayes. *Conſtancy* is a circular motion, *Doubt*, and *ſuſpition*, and *jealouſie*, are, when thoſe ſmall Bodies move with odd numbers. *Hope* is when thoſe ſmall Bodies move like wilde Geeſe, one after another. *Admiration* is, when thoſe Spheriall Bodies gather cloſe together, knitting ſo, as to make ſuch a circular figure; and one is to ſtand for a Center or point in the midſt. *Humility* is a creeping motion. *Joy* is a hopping, skipping motion.

(†) *Like Cheſs-men, Table-men Nine-pins, or the like.*

Ambition is a lofty motion, as to move upwards, or * higher then other motions. *Coveting*, or *Ambition* is like a flying motion, moving in severall Figures like that which they covet for; if they covet for *Fame*, they put themselves into such Figures, as Letters do, that expresse words, which words are such praises as they would have, or such Figures as they would have Statues cutt, or Pictures drawne: But all their motion which they make, is according to those Figures with which they sympathize and agree: besides, their motion and figures are like the *sound* of Musick; though the Notes differ, the cords agree to make a harmony: so several Symmetries make a perfect Figure, severall Figures make a just number, and severall quantities or proportions make a just weight, and severall Lines make an even measure: thus equall may be made out of Divisions eternally, and infinitely. And because the Figures and motions of the infinite Spirits which they move, and make, are infinite, I cannot give a finall description: besides, their motion is so subtle, curious, and intricate, as they are past finding out.

* *I say higher, for expressions sake.*

Some

Some *Naturall Motions* work so curious fine,
None can perceive, unlesse an *Eye divine.*

Of Thinking, *or the* Minde, *and* Thoughts.

ONE may think, and yet not of any particular thing; that is, one may have *Sense*, and not *Thoughts*. For *Thoughts* are when the *Minde* takes a particular notice of some outward *Object*, or inward *Idea*; But *Thinking* is only a *Sense* without any particular notice. As for Example; Those that are in a great *feare*, and are amazed, the *Minde* is in confus'd *sense*, without any particular *Thoughts*: but when the *Minde* is out of that amaze, it fixes it selfe on *Particulars*, and then have *Thoughts* of *past danger*; but the *Minde* can have no particular *Thought* of the *Amaze*; for the *Minde* cannot call to minde that which was not.

Likewise when we are asleep, the *Mind* is not out of the *Body*, nor the *Motion*, that

that makes the *ſenſe* of the *Minde* ceaſe, which is *Thinking*; but the *Motion* that makes the *Thoughts* therein work upon *Particulars*. Thus the *Minde* may bee without *Thoughts*, but *Thoughts* cannot be without the *Minde*: yet *Thoughts* go out of the *Minde* very oft, that is, ſuch a *Motion* to ſuch a thing is ceaſt; and when that *Motion* is made again, it returns. Thus *Thinking* is the *Minde*, and *Thoughts* the *Effect* thereof: *Thinking* is an equall *Motion* without a *Figure*, or as when we feele *Heat*, and ſee no fire.

Of the Motions *of the* Spirits.

IF it be, as probably it is, that all *ſenſitive Spirits* live in *dull Matter*; So *rationall Spirits* live in *ſenſitive Spirits*, according to the *ſhape* of thoſe *Figures* that the *ſenſitive Spirits* form them.

The *rationall Spirits* by moving ſeverall waies, may make ſeverall kindes of *Knowledge*, and according to the *Motions* of the *ſenſitive Spirits* in their ſeverall *Figures* they make, though the *Spirits* may be the ſame, yet their ſeverall *Motions* may be unknown to each other.

Like

Like as a *Point*, that writes upon a Table-book, which when the Letter that was writ thereon, is rub'd out, the Table is as plain, as if there was never any Letter thereon; But though the Letters are out, yet the Table-book, and Pen remaine. So although this *Motion* is gone, the *Spirit*, and *Matter* remaine; But if those *Spirits* make other kindes of *Motions*, like other kindes of *Letters*, or *Language*, those *Motions* understand not the *first*, nor the *first* understands not them, being as severall *Languages*. Even so it may be in a *Sound*; for that kind of *Knowledge* the *Figure* had in the *Sound*, which is an alteration of the *Motion* of the *rationall Spirits*, caus'd by an alteration of the *Motion* of the *sensitive Spirits* in *dull Matter*: And by these disorderly *Motions*, other *Motions* are rub'd out of the Table-book, which is the *Matter* that was moved. But if the same kind of letters be writ in the same place again; that is, when the *Spirits* move in the same *Motion*, then the same *knowledge* is in that *Figure*, as it was before; the other kind of *Knowledge*, which was made by other kind of *Motion*, is rub'd out,

out; which ſeverall *knowledge* is no more known to each other, then ſeverall *Languages* by unlearned men. And as *Language* is ſtill *Language*, though not underſtood, ſo *Knowledge* is ſtill *Knowledge*, although not generall; but if they be That, we call dead, then thoſe letters that were rubbed out, were never writ again; which is, the ſame *knowledge* never returnes into the ſame *Figure*.

Thus the *Spirits* of *Knowledge*, or the *Knowledge* of *Spirits*, which is their ſeverall *Motions*, may be ignorant, and unacquainted with each other: that is, that ſome *Motion* may not know how other *Motions* move, not only in ſeveral *Spirits*, but in one and the ſame *Spirit*; no more then every Effect can know their Cauſe: And *Motion* is but the Effect of the *Spirits*, which *Spirits* are a thin, ſubtle *Matter*: for there would be no *Motion* if there were no *Matter*; for *Nothing* can move: but there may be *Matter* without *Selfe-motion*, but not *Selfe-motion* without *Matter*.

Matter prime knowes not what effects ſhall be,
Or how their ſeverall *motions* will agree,

Becauſe

Becauſe (†) tis *Infinite*, and ſo doth move
Eternally, in which nothing can prove.
For *Infinite* doth not in compaſſe lye,
Nor hath Eternall Lines to meaſure by.
Knowledge is there none, to comprehend
That which hath no beginning, nor no end.
Perfect *Knowledge* compriſes all can be,
But nothing can compriſe *Eternity*.
Deſtiny, and *Fates*, or what the like we call,
In *Infinites* they no power have at all.
Nature hath Generoſity enough to give
All *Figures* eaſe, whilſt in that *Form* they live.
But *Motion* which innated *Matter* is,
By running croſſe, each ſeverall paines it gives.

† *Nothing can bee made or known abſolute out of* Infinite *and* Eternall.

Of the Creation of the Animall Figure.

THe reaſon, † that the ſenſitive *ſpirits*, when they begin to create an animal *Figure*, the *figure* that is created feels not, untill the modell be finiſhed, that

† *Though it may have other* Motions, *yet not the* Animall Motion.

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that is, it cannot have an animall motion, untill it hath an animall *Figure*; for it is the ſhape which gives it locall motion: and after the Fabrick is built, they begin to furniſh it with † ſtrength and inlarge it with growth, and the *rationall Spirit* which inhabits it, chooſeth his room, which is the *Head*; And although ſome *rationall Spirits* were from the firſt creating it, yet had not ſuch motions, as when created: beſides, at firſt they have not ſo much company as to make ſo much *change*, as to take parts, like Inſtruments of Muſick, which cannot make ſo much Diviſion upon few ſtrings as upon more. The next, the *Figure* being weak, their motions cannot be ſtrong; beſides, before the *Figure* is inlarged by growth, they want room to move in. This is the reaſon, that newborne Animalls ſeeme to have no knowledge, eſpecially Man; becauſe the *ſpirits* do neither move ſo ſtrong, nor have ſuch variety of change, for want of company to make a Conſort. Yet ſome Animalls have more knowledge then others, by reaſon of their ſtrength, as all Beaſts know their Dams, and run to their Dugs and

† *The Figure might bee without an* Animall Motion, *but an* Animall Motion *cannot bee untill there is an* Animall Figure.

and know how to ſuck as ſoone as they are borne; and Birds and Children, and the like weak Creatures, ſuch do not.

But the *Spirits* of ſenſe give them ſtrength, and the *ſpirits* of reaſon do direct them to their Food, † & the *ſpirits* of ſenſe give them Taſte, and Appetite, and the *ſpirits* of reaſon chooſe their meat: for all Animall Creatures are not of one dyet, for that which will nouriſh one, will deſtroy another.

(†) *Which Food is when ſuch Materialls are not proper for ſuch a Figure.*

The Gathering of Spirits.

IF the *rationall Spirits* ſhould enter into a *Figure* newly created, altogether, and not by degrees, a Childe (for example) would have as much *underſtanding* and *knowledge* in the *Womb*, or when it is *new-borne*, as when it is inlarged and fully grown. But we finde by experience there are ſeverall ſorts and degrees of *knowledge* and *underſtanding*, by the recourſe of *ſpirits*: Which is the reaſon, ſome *Figures* have greater *proportion* of *underſtanding* and *knowledge*, and ſooner then others; yet it is increaſed by degrees, according as *rationall ſpirits* increaſe.

treaſe. Like as Children, they muſt get ſtrength before they can go. So *Learning* and *experience* increaſe *rationall ſpirits*, as Food the *ſenſitive*: But experience and Learning is not alwayes tyed to the *Eare*; for every *Organ* and *Pore* of the Body is as ſeverall doores to let them in and out: For the *Rationall ſpirits* living with the *Senſitive ſpirits*, come in, and go out with them, but not in *equall proportion*, but ſometimes more, ſometimes fewer: this makes *underſtanding* more perfect in *Health* then in *Sickneſſe*, and in our middle age, more then in the latter age: For in age and ſickneſſe there is more carryed out, then brought in. This is the Reaſon, Children have not ſuch underſtanding, but their reaſon increaſeth with their yeares. But the *Rationall ſpirits* may be ſimilized † to a company of Good fellows, which have pointed a meeting; and the Company coming from ſeverall places, make their time the longer ere their numbers are compleated, though many a braine is diſappointed; but in ſome *Figures* the rooms are not commodious to move in, made in their Creation, for want of helpe: thoſe are

† *The greater the Number is, the more variety of Motion is made, which makes Figures in the braine.*

are Changelings, Innocents, or Naturall Fooles.

The *Rationall Spirits* ſeem moſt to delight in *ſpungy*, *ſoft*, and *liquid Matter*; as in the *Blood*, *Brain*, *Nerves*, and in *Vegetables*; as not only being neereſt to their own nature, but having more room to move in. This makes the *Rationall Spirits* to chooſe the *Head* in *Animals*, for their chiefe room to dance their *Figures* in: (†) for the *Head* is the biggeſt place that hath the *ſpungy Materialls*; thus as ſoon as a *Figure* is created, thoſe *Rationall Spirits* chooſe a Room.

(†) In Animall Shapes.

The moving of Innate Matter.

THough *Motion* makes *Knowledge*, yet the *Spirits* give *Motion*: for thoſe *Spirits*, or *Eſſences*, are the Guiders, Governours, Directers; The *Motions* are but their Inſtruments, the *Spirits* are the Cauſe, *Motion* but an Effect therefrom: For that *thin Matter* which is *Spirits*, can alter the *Motion*, but *Motion* cannot alter the *Matter*, or *Nature* of thoſe *Eſſences*, or *Spirits*; ſo as the

ſame *Spirits* may be in a *Body*, but not one and the ſame *Knowledge*, becauſe not the ſame *Motion*, that made that *Knowledge*. As for Example; How many ſeverall *Touches* belong to the *Body*; for every part of the *Body* hath a ſeverall *Touch*, which is a ſeverall *Knowledge* belonging to every ſeverall *part*; for every ſeverall *part* doth not know, and feele every ſeverall *Touch*. For when the *head* akes, the *heele* feels it not, but only the *Rationall Spirits* which are free from the Incumbrance of *dull Matter*, they are *agile*, and *quick* to take notice of every particular *Touch*, in, or on every part of the *Figure*. The like motions of a *paine* in the *Body*. The like motion of the *Rationall Spirits*, we call a *griefe* in the *Mind*; for *Touch* in the *Body*, is a *thought* in the *Mind*; and to prove it is the like *motion* of the *Rationall Spirits* to the *Senſitive*, which makes the *knowledge* of it, is, that when the *Rationall Spirits* are buſily moved with ſome Fantaſmes, if any thing touches the *Body*, it is not known to the *Rationall Spirits*, becauſe the *Rationall Spirits* move not in ſuch a *Motion*, as to make a *Thought* in the

Head,

Head, of the *touch* in the *heele*, which makes the *thoughts* to be as ſenſeleſſe of that *touch*, as any other *part* of the *Body*, that hath not ſuch *paines* made by ſuch *Motions*. And ſhall we ſay, there is no *ſenſe* in the *heele*, becauſe no *knowledge* of it in the *Head*? we may as well ſay, that when an *Object* ſtands juſt before an *eye* that is blind, either by a contrary *motion* of the *thoughts* inward, by ſome deep Contemplation, or otherwiſe: we may as well ſay there is no outward *Object*, becauſe the *Rationall Spirits* take no notice of that *Object*; tis not, that the ſtronger *motion* ſtops the leſſe, or the ſwifter, the ſlower; for then the *motions* of the *Planets* would ſtop one anothers courſe.

Some will ſay, what *ſenſe* hath man, or any other *Animall* when they are dead? It may be anſwered, that the *Figure*, which is a *Body*, may have *ſenſe*, but not the *Animall*; for that we call an *Animall*, is ſuch a *tempet'd Matter*, joyn'd in ſuch a *Figure*, moving with ſuch kind of *Motions*; but when thoſe *motions* do generally alter, that are proper to an *Animall*, although the *Mat-*

ter, and *Figure* remain, yet it is no longer an *Animall*, becauſe thoſe *motions* that help it to make an *Animall* are ceas'd: So as the *Animall* can have no more knowledge of what kind of *ſenſe* the *Figure* hath, (becauſe it is no more an *Animall*) then an *Animall*, what *ſenſe duſt* hath. And that is the reaſon, that when any part is dead in an *Animall*, if that thoſe *motions* that belonged to the *Animall*, are ceas'd in that *part*, which alter it from being a part of the *Animall*, and knowes no more what ſenſe it hath, then if a living man ſhould carry a dead man upon his ſhoulders, what *ſenſe* the dead man feels, whether any, or no.

Of Matter, Motion, *and* Knowledge *or* Underſtanding.

WHatſoever hath an *innate motion*, hath *Knowledge*; and what *matter* ſoever hath this *innate motion*, is *knowing*: But according to the ſeverall motions, are ſeverall knowledges made; for *Knowledge* lives in *motion*, as motion lives in *matter*: for though the kind of *matter* never

never alters, yet the manner of *motions* alters in that *matter*: and as *motions* alter, so *Knowledge* differs, which makes the severall *motions* in severall *Figures*, to give severall knowledge. And where there is a likeneſſe of *motion*, there is a likeneſſe of *Knowledge*: As the *Appetite* of *Senſitive ſpirits*, and the deſire of *rationall ſpirits* are alike motions in severall degrees of *matter*. And the *Touch* in the heel, or any part of the body elſe, is the like *motion*, as the *Thought* thereof in the head; the one is the *motion* of the *ſenſitive ſpirits*, the other in the *rationall ſpirits*, as *touch* from the ſenſitive ſpirits; for *thought* is only a ſtrong *touch*, & *touch* a weake *thought*. So *Senſe* is a weak *knowledge*, and *knowledge* a ſtrong *ſenſe*, made by the degrees of the *Spirits*: for *Animall ſpirits* are ſtronger (as I ſayd before) being of an higher extract (as I may ſay) in the Chymiſtry of Nature, which makes the different degrees in knowledge, by the difference in ſtrengths and fineneſſe, or ſubtlety of *matter*.

Of the Animall Figure.

WHatſoever hath *motion* hath *ſenſitive ſpirits*; and what is there on Earth that is not wrought, or made into *Figures*, and then undone again by theſe *Spirits*? So that all *matter* is moving, or moved, by the movers; if ſo, all things have *ſenſe*, becauſe all things have of theſe *Spirits* in them; and if *Senſitive ſpirits*, why not *rationall ſpirits*? For there is as much *infinite* of every ſeverall degree of *matter*, as if there were but one *matter*; for there is no *quantity* in *infinite*; for *infinite* is a continued thing. If ſo, who knowes, but *Vegetables* and *Mineralls* may have ſome of thoſe *rationall ſpirits*, which is a *minde* or *ſoule* in them, as well as *Man*? Onely they want that *Figure* (with ſuch kinde of *motion* proper thereunto) to expreſſe *Knowledge* that way. For had *Vegetables* and *Mineralls* the ſame ſhape, made by ſuch *motions*, as the *ſenſitive ſpirits* create; then there might be *Wooden men*, and *Iron Beaſts*; for though *marks* do not come in the ſame way, yet the ſame *marks* may come.

come in, and be made by the ſame *motion*; for the *Spirits* are ſo ſubtle, as they can paſſe and repaſſe through the ſolideſt *matter*. Thus there may be as many ſeverall and various *motions* in *Vegetables* and *Mineralls*, as in *Animals*; and as many *internall figures* made by the *rationall ſpirits*; onely they want the *Animall*, to expreſſe it the *Animall* way. And if their *Knowledge* be not the ſame knowledge, but different from the *Knowledge* of *Animalls*, by reaſon of their different *Figures*, made by other kinde of *motion* on other *tempered matter*, yet it is *Knowledge*. For ſhall we ſay, A *man* doth not know, becauſe hee doth not know what another *man* knows, or ſome higher Power?

What an Animall *is.*

AN *Animall* is that which wee call *Sentitive ſpirit*; that is, a *Figure* that hath *locall motion*; that is, ſuch a kinde of *Figure* with ſuch kinde of *motions* proper thereunto. But when there is a generall *alteration* of thoſe *motions* in it, then it is no more *That* we call *Animall*

mall; becauſe the *Locall motion* is altered; yet we cannot knowingly ſay, it is not a *ſenſitive Creature*, ſo long as the *Figure* laſts: beſides when the *Figure* is diſſolved, yet every ſcattered part may have *ſenſe*, as long as any kinde of *motion* is in it; and whatſoever hath an *innate motion*, hath *ſenſe*, either increaſing or decreaſing *motion*; but the *ſenſe* is as different as the *motions* therein, becauſe thoſe *properties* belonging to ſuch a *Figure* are altered by other *motions*.

Of Senſe *and* Reaſon *exerciſed in their different ſhapes.*

IF every thing hath *ſenſe* and *reaſon*, then
There might be Beaſts, and Birds, and
Fiſh, and Men:
As *Vegetables* and *Minerals*, had they
The *Animall ſhape* to expreſſe that way;
And *Vegetables* & *Minerals* may know,
As *Man*, though like to Trees and ſtones
they grow.
Then Corall Trouts may through the
water glide,
And pearled menows ſwim on either ſide.

And

And Mermayds, which in the Sea delight,
Might all be made of watry Lillies white;
Seen ſalt watry Billows as they flow,
Which like green banks appeare thereon to grow.
And *Marriners* ith' midſt their Shipp might ſtand,
In ſtead of *Maſt*, hold ſayles in either hand.
On Mountaine tops the *Golden Fleece* might feed,
Some hundred yeares their Ewes bring forth their breed.
Large Deere of Oake might through the Forreſt run,
Leaves on their heads might keepe them from the Sun;
In ſtead of ſhedding Hornes, their Leaves might fall,
And Acornes to increaſe a Wood of *Fawnes* withall.
Then might a *Squerrill* for a Nut be crackt,
If *Nature* had that *Matter* ſo compact;
And the ſmall *Sprouts* which on the Husk do grow,
Might be the *Taile*, and make a bruſhing ſhow.

Then

Then might the *Diamonds* which on Rocks oft lye,
Be all like to ſome little *ſparkling Fly*e.
Then might a *leaden Hare*, if ſwiftly run,
Melt from that *ſhape*, and ſo a (†) *Pig* become.
And *Dogs* of *Copper-mouths* found like a Bell;
So when they kill a Hare, ring out his Knell.
Hard *Iron men* ſhall have no cauſe to feare
To catch a fall, when they a Hunting were.
Nor in the Wars ſhould have no uſe of Armes,
Nor fear'd to fight; they could receive no harmes.
For if a Bullet on their Breaſts ſhould hit,
Fall on their back; but ſtrait-waies up may get.
Or if a Bullet on their head do light,
May make them totter, but not kill them quite.
And *Stars* be like the *Birds* with twinckling Wing,
When in the Aire they flye, like *La*
might ſing. *Ai*

(†) *A Pig of Lead.*

And as they flye, like *wandring Planets* ſhew,
Their *tailes* may like to blazing *Comets* grow.
When they on Trees do reſt themſelves from flight,
Appeare like fixed *Stars* in Clouds of night.
Thus may the *Sun* be like a *Woman* faire,
And the bright *Beames* be as her flowing *Haire*.
And from her *Eyes*, may caſt a ſilver light,
And when ſhe ſleeps, the *World* be as dark night.
Or *Women* may of *Alabaſter* be,
And ſo as ſmooth as poliſht *Ivory*.
Or, as cleer *Chriſtall*, where *heartes* may be ſhown,
And all their *Falſehoods* to the World be known.
Or elſe be made of *Roſe*, and *Lillies* white,
Both faire, and ſweet, to give the *Soule* delight.
Or elſe bee made like *Tulips* freſh in *May*,
Nature dreſt, cloath'd ſeverall Colours gay.

Thus

Thus every yeare there may young *Virgins* ſpring,
But wither, and decay, as ſoon agen.
While they are freſh, upon their Breaſt might ſet
Great ſwarmes of *Bees*, from thence ſweet Honey get.
Or, on their Lips, for *Gilly-flowers*, *Flies*
Drawing delicious *ſweet* that therein lies.
Thus every *Maid*, like ſeverall *Flowres* ſhew,
Not in their *ſhape*, but like in *ſubſtance* grow.
Then *teares* which from oppreſſed *hearts* do riſe,
May gather into Clouds within the *eyes*;
From whence thoſe *teares*, like *ſhowres* of *Raine* may flow
Upon the Bancks of *Cheeks*, where *Roſes* grow.
After thoſe *ſhowres* of *Raine*, ſo ſweet may ſmell,
Perfuming all the *Aire*, that neer them dwell.
But when the *Sun* of *Joy*, and *Mirth* doth riſe,
Darting forth pleaſing Beames from *ving Eyes*.

Then may the buds of *Modeſty* unfold,
With full blown *Confidence* the *Sun* behold.
But *Griefe* as *froſt* them nips, and withering dye,
In their owne (†) *Podds* intombed lye; (†) *The Huske.*
Thus *Virgin Cherry Trees*, where *Bloſſomes* blow,
So red ripe *Cherries* on their *Lips* may grow.
Or *Women Plumtrees* at each fingers end,
May ripe *Plummes* hang, and make their Joynts to bend.
Men Sicomores, which on their Breaſt may write
Their *Amorous Verſes*, which their *Thoughts* indite.
Mens ſtretched Arms may be like ſpreading *Vines*,
Where *Grapes* may grow, ſoe drinke of their own *Wine.*
To plant large *Orchards*, need no paines nor care,
For every one their ſweet freſh *Fruit* may beare.

Then

Then ſilver *Graſſe* may in the Meadowes grow,
Which nothing but a *Sithe* of fire can mow.
The *Wind*, which from the *North* a journey takes,
May ſtrike thoſe *ſilver ſtrings*, and Muſick make.
Thus may another *World*, though *matter* ſtill the ſame,
By changing *ſhapes*, change *humours*, *properties*, and *Name*.
Thus *Coloſſus*, a *ſtatue* wonderous great,
When it did fall, might ſtrait get on his feet.
Where Ships, which through his leggs did ſwim, he might
Have blow'd their Sailes, or elſe have drown'd them quite.
The *Golden Calfe* that *Iſrael* joy'd to ſee,
Might run away from their *Idolatry*.
The *Baſan Bul* of *Braſſe* might be, when roare,
His *metal'd Throat* might make his *voice* ſownd more.
The *Hil*, which *Mahomet* did call, might come
At the firſt word, or elſe away run.

Thus *Pompey's Statue* might rejoyce to
see,
When kill'd was *Cæsar*, his great *Ene-*
my.
The *Wooden-horse* that did great *Troy*
betray,
Have told what's in him, and then run
away.
Achilles Armes againſt *Ulisſes* plead,
And not let *Wit* againſt true *Valour*
ſpeed.

Of the diſperſing *of the* Rationall Spirits.

SOme think, that the *Rationall Spirits* flye out of *Animals*, (or that *Animall* we call *Man*) like a ſwarm of *Bees*, when they like not their Hives; finding ſome inconvenience, ſeek about for another Habitation: Or leave the Body, like *Rats*, when they finde the houſe rotten, and ready to fall; Or ſcar'd away like *Birds* from their Neſt. But where ſhould this Swarm, or Troop, or Flight, or Eſſences go, unleſſe they think this *thin matter* is an *Eſſence*, e-
quates to nothing?

As

As I have ſaid before, the difference of *Rationall Spirits*, and *ſenſitive Spirits*, is, that the *ſenſitive Spirits* make *Figures* out of *dull Matter*: The *Rationall Spirits* put themſelves into *Figure*, placing themſelves with *Number*, and *Meaſure*; this is the reaſon when *Animals* dye, the *Externall Forme* of that *Animall* may be perfect, and the *Internall Motion* of the *Spirits* quite alter'd; yet not abſent, nor diſpers'd, untill the *Annihilating* of the *Externall Figure*: thus it is not the *Matter* that alters, but the *Motion* and *Forme*.

Some *Figures* are ſtronger built then others, which makes them laſt longer: For *ſome*, their building is ſo weak, as they fall as ſoon as finiſhed; like houſes that are built with Stone, or Timber, although it might be a Stone-houſe, or Timber-houſe, yet it may be built not of ſuch a ſort of Stone, or ſuch a ſort of Timber.

Of the Senſes.

THE *Pores* of the *Skin* receive *touch*, as the *Eye* light, the *Eare* ſoun[illegible]

Noſe ſcent, the *Tongue* taſt. Thus the *Spirits* paſſe, and repaſſe by the holes, they peirce through the *dull Matter*, carrying their ſeverall Burthens out, & yet it is neither the Burthen, nor the Paſſage that makes the different *Senſe*, but the different *Motion*; (†) for if the *Motion* that comes through the *Pores* of the *Skin*, were as the *Motions* that come from the *Eye*, *Eare*, *Noſe*, *Mouth*, then the Body might receive *Sound*, *Light*, *Scent*, *Taſt*, all over as it doth *Touch*.

† *To prove that it is the ſeveral* Motion, *is, that wee ſhall have the ſame ſenſe in our ſleep, either to move* Pleaſure, *or feele* Paine.

Of Motion *that makes* Light.

IF the ſame *Motion* that is made in the *Head* did move in the *Heele*, there would appeare a *Light* to the *Senſe* of that part of the *Figure*; unleſſe they will make ſuch *Matter* as the *Braine* to be *infinite*, and onely in the *head* of an *Animall*.

Opticks.

THere may be ſuch *Motion* in the *Braine*, as to make *Light*, although the *Sun* never came there to give the

firſt *Motion*: for two *oppoſite Motions* may give a *Light* by *Reflection*, unleſſe the *Sun*, and the *Eye* have a particular *Motion* from all *Eternity*: As we lay an *Eternal Monopoler* of ſuch a kind of *Motion* as makes *Light*.

Of the flowing *of the* Spirits.

THE *Spirits* like to *Ants*, in heapes they lye,
The *hill* they make, is the round *Ball*, the *Eye*.
From thence they run to fetch each *Object* in,
The *Braine* receives, and ſtores up all they bring.
And in the *Eares*, like *Hives*, as *Bees* they ſwarm,
Buzzing, and humming, as in Summers warm.
And when they flye abroad, they take much paine,
To bring in fine *Conceits* into the *Braine*.
Of which, as Wax, they make their ſeverall Cells,
In workes of *Poetry*, which *Wit* ſtill fills:

And on the *Tongue*, they ſit as *Flowres* ſweet,
Sucking their *Honey* from delicious *meat*.
Then to the *Noſe*, like *Birds* they flye, there pick
Up ſweet *Perfumes*, in ſtead of *Spices* ſtick.
Of which within the *Braine* they build a Neſt,
To which delight, or elſe to take their reſt.
But in the *Porous skin*, they ſpread as *Sheep*,
And feeding *Cattell* which in Meadowes keep.

Of Motion, *and* Matter.

WHY may not *Vegetables* have *Light*, *Sound*, *Taſte*, *Touch*; as well as *Animals*, if the ſame kind of *motion* moves the ſame kind of *matter* in them? For who knowes, but the *Sappe* in *Vegetables* may be of the ſame *ſubſtance*, and *degree* of the *Braine*: And why may not all the *Senſes* be *inherent* in a *Figure*, if the ſame *Motion* moves the ſame *Matter* within the *Figure*, as ſuch *Motion* without the *Figure*?

Of the Braine.

THe *Braine* in *Animals* is like Clouds which are ſometimes ſwell'd full [illegible] *Vapour*, and ſometimes *rariſied* with *Heat*, and mov'd by the *Senſitive Spirits* to ſeverall *Objects*, as the *Cloudes* are mov'd by the *Wind* to ſeverall places.

The *Winds* ſeem to be all *Spirits*, becauſe they are ſo *agile*, and *quick*.

Of Darkneſſe.

TO prove that *Darkneſſe* hath *particular Motions* which make it, as well as *Motion* makes *Light*, is, that when ſome have uſed to have a *light* by them while they ſleep, will, as ſoon as the *light* goeth out, awake; for if *Darkneſſe* had no *motion*, it would not ſtrike upon the *Optick Nerve*. But as an equall *motion* makes *light*, and a *perturb'd motion* makes *colour*, which is between *Light*, & *Darkneſſe*: So *Darkneſſe* is an *Oppoſite Motion* to thoſe *Motions* that make *light*; for though *Light* is an equall *Motion*, yet it is ſuch a kind, or ſort of *Motion*.

Of the Sun.

WHY may not the *Sun* be of an higher *Extract* then the *rationall Spirits*, and be like *Glaſſe*, which is a high *Extract* in *Chymiſtry*, and ſo become a (†) *ſhining Body*? If ſo, ſure it hath a great *Knowledge*; for the *Sun* ſeemes to be compoſed of *purer Spirits*, without the *mixture* of *dull Matter*; for the *Motion* is *quick*, and *ſubtle*, as wee may finde by the effect of the *light*, and *heat*.

(†) *Like Glaſs.*

Of the Cloudes.

THE *Cloudes* ſeem to be of ſuch *ſpungy*, and *porous Matter*, as the *Braine*, and *Aire*, like the *Senſitive Spirits* that form, and move it, and the *Sun* the *Rationall Spirit* to give them *Knowledge*: And as *moiſt Vapours* from the *Stomack* riſe, and gathering in the *Braine*, flow through the *Eyes*; ſo do the *Clouds* ſend forth, as from the *Braine*, the *Vapours* which do riſe in *ſhowres*.

Of the Motion *of the* Planets.

THE *Earth*, *Sun*, *Moon*, the reſt of *Planets* all
Are mov'd by that, we *Vitall Spirits* call.
And like to *Animals*, ſome move more ſlow,
And other ſome by *quicker Motion* go.
And as ſome *Creatures* by their *ſhapes* do flye,
Some *ſwim*, ſome *run*, ſome *creep*, ſome *riſeth high*.
So *Planets* by their *ſhapes* about do wind,
All being made, like *Circles*, round we find.

The Motion *of the* Sea.

THE *Sea's* more quick, then freſher Waters are,
The reaſon is, more *Vitall Spirits* are there.
And as the *Planets* move ſtill round about,
So *Seas* do ebb, & flow, both in, & out.
As Arrowes flye up, far as ſtrength them lend,
And then for want of ſtrength do back deſcend.

So do the *Seas* in *ebbes* run back againe,
For want of ſtrength, their length for to
maintaine.
But why they ebb, and flow, at certain
times,
Is like the *Lungs* that draw, and breath
out wind.
Juſt ſo do *Seas* draw back, and then do
flow,
As conſtant as the *Lungs* do to and
fro:
Alwaies in motion, never lying ſtill,
The empty place they leave, turn back to
fill.

We may as well inquire of *Nature*, why *Animals* breath in ſuch a ſpace of *Time*, as the *Seas* ebb, and flow in ſuch a ſpace of *Time*.

I *could have inlarged my* Booke *with the* Fancies *of the ſeverall* Motions *which makes the ſeverall* Effects *of the* Sun, Planets, *or* Suns (*I may ſay*) *as the fixed* Stars: *And whether they have not* [illegible] Knowledge, *and* Underſtanding *by their various, and quicke, and ſubtle* Motions; *and whether they do not order and diſpoſe other* Creatures, *by the power of their* ſupreamer Motions.

What Motions *make* Civil Wars, *and whether the* Aire *cauſes it, or not? Whether the* Stars, *and* Planets *work not upon the* Diſpoſition *of ſeverall* Creatures, *and of ſeverall* Effects, *joyning as one way?*

What Motion *makes the* Aire *peſtilent, and how it comes to change into ſeverall* Diſeaſes?

And whether Diſeaſes *are juſt alike, and whether they differ as the* Faces *of* Men *do?*

Why ſome Figures *are apt to ſome* Diſeaſes, *and others not? And why ſome kinde of* Drugs, *or* Cordialls, *will worke on ſome* Diſeaſes, *and not on others? And why ſome* Drugs *have ſtrong effects upon ſome* Humours, *and not upon others?*

And why Phyſicke *ſhould purge, and how ſome* Cordials *will rectifie the diſorderly* Motion *in a diſtemper'd* Figure?

Why ſome Ground *will beare ſome ſorts of* Seeds, *and not others?*

Why ſame Food *will nouriſh ſome* Figures, *and deſtroy others?*

How Naturall Affection *is bred in the* Wombe.

What makes a Naturall Averſion *from ſome* Creatures *to others, and what cauſes an unnaturalneſſe to their owne kind and Breed?*

What Motion *makes* Thunder, Lightning, VVinde, Earthquakes, Cold, Ice, Snow, Haile, Raine,

Rain, *what* Motions *makes* drought, Heat.

Why the Sun *should give* light, *and not the other* Planets.

What Motions *make* Fire, Aire, Water, Earth.

What manner of Motions *make* Senſe.

Why ſome have Haire, *ſome* Wool, *ſome* Feathers, *ſome* Scales, *and ſome onely* Skin.

And why ſome Vegetables *beare ſome* Leaves, *ſome none*, *ſome* Fruit, *ſome none.*

And what Motion *makes particular* Taſte, Scent, Colour, Touch; *and why all do* touch, *not* taſte *alike*: *and whether they be* inherent, *or not*; *and how they may be inherent in every* Figure *proper thereto*, *and yet another* Figure *receive them in another* Senſe; *and how it comes*, *that ſome* Figures *have more of ſome* Senſe, *then others*, *and what makes the* Society

of every kinde of Figure, *and what makes the* War *with others, and among themselves: And how ſuch de[illegible] of* Matter *with ſuch kinde of* Motions, *make the difference in* Vegetables, Minerals, *and* Animals; *And why ſuch* Shapes *muſt of neceſſity have ſuch* Properties, *and why ſome* Shapes *have power over other* Shapes; *and why ſome* Shapes *have power over ſome* Motions, *and ſome* Motions *over ſome* Shapes, *and ſome* Motions *over other* Motions, *and what the ſeverall* effects *are of ſeverall* Shapes, *and ſeverall* Motions.

What makes that which is fulſome, and nauceous, pleaſant, and ſavory; whether they are inherent, or not, whether they are in the Contained, or the Containing; or whether a Sympathy or likeneſſe from both, and ſo of all the Senſes; *whether the outward* Motion *cauſe the* Senſe, *or the inward* Motion; *or whether the inward*

Motion

Motion *moves to the inward* Matter, *or with the outward* Matter, *and inward* Matter, *agreeing in the like* Motions.

And what the reaſon may bee, to make ſome Creatures *agree in ſome* Element, *and not in others: As what's the reaſon a* Beaſt, *or a* Man, *or* Fowles, *cannot live in the* Water, *or* Fiſh *live long out of the* Water.

And whether there may not bee a Sympathy *naturally betwixt ſome* Beaſts, *to other, although of a different* Figure, *more then to others, by ſome ſecret, and obſcure* Motions; *and whether the ſeverall* Diſpoſitions *of* Men, *may not have a naturall likeneſſe, or* Sympathy *to the ſeverall diſpoſitions, and natures of* Beaſts.

What cauſes the ſeverall ſorts of Creatures *to keep in particular* Societies, *as in* Common-Wealths, Flocks, Heards, Droves, Flights, Covies, Broods, Eyes, Swarmes,

Shoals,

Sholes, *and of their particular enmity from ſome ſorts to others, and their affections, love to others, their factions, ſide-takings, and diſagreeings in their owne* Society, *their craft and policies of ſelfe-love, and preſervation, and their tender love and aſſiſtance to their Young. What makes* Superſtition: *And many more. But* Fancy, *which is the effect of* Motion, *is as infinite as* Motion; *which made me deſpaire of a finall Concluſion of my* Booke; *which makes my* Booke *imperfect, and my* Fancies *unſettled: But that which* I *have writ, will give my* Readers *ſo much* Light, *as to gueſſe what my* Fancies *would have beene at.*

A Dialogue

A Dialogue *between the* Body, *and the* Minde.

I Write, and write, and't may be never read;
My *Bookes*, and I, all in a *Grave* lye dead.
No *Memory* will build a *Monument*,
Nor offer *Praiſe* unto the *Soules content*.
But howſoever, *Soule*, lye ſtill at reſt,
To make thy *Fame* to live, have done the beſt.
For all the *Wit* that *Nature* to me gave,
I ſet it forth, for to adorne thy *Grave*.
But if the *Ruines* of *Oblivion* come,
Tis not my *fault*, for what I can, is done.
For all the *Life* that *Nature* to me lends
About thy worke, and in thy *Service* ſpends.
But if thou thinkſt, I take not paines, pray ſpeake,
Before we part, my *Body* is but weak.

Soule

Soule.

Braine thou haſt done thy beſt, yet thou mightſt go
To the *Grave Learned*, their ſubtle tricks to know:
And aske them, how ſuch *Fame* they do beget,
When they do write, but of anothers *Wit*.
For they have little of their owne, but what
They have from others *Braines*, and *Fancies* got.

Body.

O *Soule!* I ſhall not need to take ſuch paines,
The labour will be more then all the gaines:
For why! the *World* doth coſen and ſo cheat,
By railing at thoſe *Authors Wits* they get;
Muffling & hiding of their *Authors* face;
By ſome ſtrange *Language*, or by ſome *diſgrace*.
Their *Wit* into an *Anagram* they make,
That *Anagram* for their owne *Wit* they take.

And

And here, & there they do a *Fame* ſteale,
And ſo of *Strangers* make a *Commonweale.*
Tell to the *World* they are true *Native* bred,
When they were borne all in another Head.
And with *tranſlating Wit* they march along,
With *underſtanding praiſe* they grow ſo ſtrong,
That they do rule, by conquering *Fames* great *Court:*
From whence they ſend out all their *falſe report;*
This is the way my *Soule* that they do uſe,
By different *Language* do the *World* abuſe.
Therefore lye ſtill thou troubled reſtleſs *Spirit,*
Seek not for *Fame,* unleſſe thou haſt a *Merit.*

Soule.

Body, when thou art gone, then I dye too,
Unleſſe ſome great *Act* in thy life thou do:

But prethee be not thou ſo wondrous nice,
To ſet my *Fame* at a great *Merits price.*

Body.

Alas, what can I do to make thee live,
Unleſſe ſome wiſe Inſtructions thou canſt give?
Can you direct me to ſome *Noble Act*,
Wherein *Vain-glory* makes no falſe *Compact*?
Can you direct me which way I ſhall take,
Thoſe that are in diſtreſs, happy to make?

Soule.

No, that's unpoſſible, unleſſe all *hearts*
Could be divided into equall *parts.*

Body.

Then prethee be content, ſeek thou no more;
'Tis *Fortune* makes the *World* to worſhip, and adore.

A Request to my Friends.

WHen I am dead, and buried lye
Within a *Grave*; if *Friends* paſſe by,
Let them not turn away their ſight,
Becauſe they would forget me quite:
But on my *Grave* a *teare* let fall,
And me unto remembrance call.
Then may my *Aſhes* riſe, that *Teare* to meet,
Receive it in my *urne* like *Balſome ſweet.*

O you that are my deareſt *Friends*, do not,
When I am dead, lye in the *Grave* forgot,
But let me in your *Mind*, as one *Thought* be;
So ſhall I live ſtill in your *Memory*.
If you had dyed, my *Heart* ſtill ſhould have been
A *Room* to keep, and hang your *Picture* in.

My

My *Thoughts* should *Copies* pencill every day,
Teares be the *Oyle*, for *Colours* on to lay.
My *Lips* shall mixe thy severall colour'd *praise*,
By *words* compounded, various severall waies.
Innocent white, and *azure truth* agree,
With *modest red*, *Purple* in grain to bee.
And many more, which *Rhetorick* still can place,
Shadowes of *griefe*, to give a lively grace.

AN

ELEGY

HER *Corps* was borne to Church on gray *Gooſe wing*,
Her *Sheet* was *Paper white* to lap her in.
And *Cotten* dyed with *Inke*, her covering black,
With Letters for her *Scutcheons* print in that.
Fancies bound up with *Verſe*, a *Garland* made;
And at the head, upon her *Hearſe* was laid.
And *Numbers* ten did beare her to the *Grave*,
The *Muſes* nine a *Monument* her gave.

The

I Heare that my First Booke was thought to be none of mine owne Fancies; onely, I owne it with my Name. If any thinke my Booke ſo well writ, as that I had not the Wit to do it, truely I am glad, for my Wits ſake, if I have any that is thought ſo well of; although Miſtruſt lies betwixt me, and it; and if it be ſo little Wit in it, as they miſtruſt it was not mine; I am glad they thinke me to have ſo much, as I could not write ſo fooliſh. And truely for any Friend of mine, as I have none ſo cowardly, that dare not defend their Honour, ſo I have none ſo fooliſh, as to be affear'd, or aſham'd to owne their owne Writings. And truely I am ſo honeſt, as not to ſteale anothers Work, and give it my owne Name: nor ſo vaine-glorious, as to ſtraine to build up a Fame upon the ground of another mans Wit.

But be it bad, or good, it is my owne,
Unleſſe in *Printing* tis a *Changeling* grown.
Which ſure I have no reaſon for to doubt,
It hath the ſame *mark*, when I put it out.
But be it faire, or brown, or black, or wilde,
I ſtill muſt own it, 'cauſe it is my *Childe*.
And ſhould my *Neighbours* ſay, tis a dull block,
Tis honeſtly begot, of harmleſſe Stock.
By *Motion* in my *Braine* twas form'd, and bred,
By my induſtrious *Study* it was fed.
And by my buſie *Pen* was cloath'd, though plain
The *Garments* be, yet are they without ſtain.
But be it nere ſo plain, not rich, and gay,
Phantaſticall tis dreſt, the *World* will ſay.
The *World* thinks all is fine, that's in the *Faſhion*,
Though it be old, if faſhion'd with *Tranſlation*.

They

They here conſider what becomes them beſt,
But think all *Fooles*, that are not *Courtly* dreſt.
O *Nature*, *Nature*, why doſt thou create
So many *Fooles*, and ſo few wiſe didſt make?
Good *Nature*, move their *braine* another way,
And then as wiſe as *Beaſts*, perchance they may.

LOrd how the *World* delight to tell a *Lye!*
As if they thought they ſav'd a *Soule* thereby.
More lyes they tell, then they will *Prayers* ſay,
And run about to vent them every way.
Some bragging lyes, and then he tells how free
The *Ladies* were, when he's in Company.
Or elſe what ſuch a Lord did ſay to him,
And ſo what anſwer he return'd to them.
Or any *Action* which great *Fame* hath won,
Then he ſaies ſtreigtht, twas by his counſell done.
When any *Wit*, that comes abroad in print,
Then he ſayes ſtrait he had a finger in't:
How he did rectifie, and mend the ſame,
Or elſe he wrote it all, or gav't a Name.
Thus in the *World* thouſands of lyes are told,
Which none, but *Fooles*, their words for truth will hold.

But

But in the *World* there are more *Fooles*
then wise;
Which makes them passe for *Truth*, when
all are *Lyes*.

I begun

I *Begun a* Booke *about three yeares ſince, which I intend to name the* Worlds Ollio, *and when I come into* Flaunders *where thoſe Papers are, I will, if* God *give me life, and health, finiſh it, and ſend it forth in* Print. *I imagine all thoſe that have read my former* Books, *will ſay, that I have writ enough, unleſs they were better: but ſay what you will, it pleaſeth me, and ſince my Delights are harmleſſe, I will ſatisfie my* Humour.

For had my *Braine* as many *Fancies* in't,
To fill the *Wor'd*, would put them all in *Print*.
No matter whether they be well expreſt,
My will is done, and that pleaſe *Woman* beſt.

A Fare

A

Farewell to the MUSES.

FArewell my *Muſe*, thou gentle harmleſſe *Spirit*,
That us'd to haunt me in the dead of *Night*.
And on my *Pillow*, where my head I laid,
Thou ſit'st cloſe by, and with my *Fancies* play'd:
Sometimes upon my *Eyes* you dancing skip,
Making a *viſion* of ſome fine *Land-skip*.
Thus with your ſportings, kept me oft awake,
Not with your noiſe, for nere a word you ſpake:
But with your Faiery dancing, circling winde,
On a *hill* of *thoughts* within my *minde*.

When

When twas your ſport to blow out ev-
ry *light*,
Then I did reſt, and ſleep out all the
night.

Great

GReat *God*, from Thee all *Infinites* do flow,
And by thy power from thence effects do grow.
Thou order'dſt all degrees of Matter, juſt,
As tis thy will, and pleaſure, move it muſt.
And by thy *Knowledge* orderd'ſt all the Beſt;
For in thy *Knowledge* doth thy *Wiſdome* reſt.
And *wiſdome* cannot order things amiſſe,
For where *diſorder* is, no *wiſdome* is.
Beſides, *great God*, thy wil is juſt, for why,
Thy *will* ſtill on thy *wiſdome* doth rely.
O pardon *Lord*, for what I here now ſpeak,
Upon a gueſſe, my *knowledge* is but weak.
But thou haſt made ſuch *Creatures*, as *Man-kind*,
And giv'ſt them ſomething, which we call a *Minde*;
Alwaies in *Motion*, never quiet lyes,
Untill the *Figure* of his *body* dies.
His ſeverall *thoughts*, which ſeverall *Motions* are,
To raiſe up *love*, *hopes*, *joyes*, *doubts*, and *feare*.

As

As *love* doth raiſe up *hope*, ſo *feare* doth
doubt,
Which makes him ſeek to finde the *great*
God out.
Selfe-love doth make him ſeek to finde, if he
Came from, or ſhall laſt to eternity.
But *Motion* being ſlow, makes *knowledge*
weake,
And then his *thoughts* 'gainſt *Ignorance*
doth beat.
As fluid waters 'gainſt hard Rocks do
flow,
Break their ſoft ſtreames, and ſo they
backward go.
Juſt ſo do *thoughts*, and then they back-
ward ſlide
Unto the place where firſt they did abide.
And there in gentle *murmurs* do com-
plaine,
That all their care, and labour is in vain.
But ſince none knowes the great *Crea-*
tor, muſt
Man ſeek no more, but in his *goodneſſe*
truſt.

FINIS.

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Digitized with financial assistance from the
Government of Maharashtra
on 15 June, 2016